

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. IV.—NO. 43.

ONEIDA, N. Y., OCTOBER 23, 1879.

\$2.00 per year in Advance.
Single copies Five Cents.

AMERICAN SOCIALIST.

Published every Thursday.

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SUBSCRIPTION PRICE.

One Year, \$2.00; Six Months, \$1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, \$3.00.

MESSRS. TRUBNER & COMPANY, Booksellers, 57 & 59 Ludgate Hill, London, England, are our Agents.

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

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Single insertion, ten cents per line, Nonpareil scale; ten words averaging a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Dr. Glenn, the California politician and millionaire, has a farm of 55,000 acres, and a single field of wheat of 10,000 acres—a specimen result of the grab-game of competition.

"Nothing can be more unwise," says Prof. Henry Fawcett, "than to attempt to check Socialism by indiscriminate abuse and by treating the subject as if every Socialist must have some sinister object to gain, and as if every proposed reform which involves a Socialistic principle must, for that reason, be denounced."

Say what you will, things are not just as they should be when a man is forced into some loathsome and hazardous employment because there is nothing else for him to do; and then is so exiled and humbled by it that his children after him shall be almost hopelessly foredoomed to the same employment.—*Socialism: Hitchcock.*

The Rev. P. Walsh gave in this city recently an instructive discourse in Spilman's Hall, Broadway, on "Lands and Houses in the West." He goes to Ireland, intending to return with colonists for Northern Iowa. He will have with him a number of monks of the third order of St. Francis, laborious and hard workingmen, with the view of founding and establishing a monastery of this zealous and industrious order in this remote region, and thereby form the nucleus of a future flourishing colony. Thus the wheel of history turns round to the Middle Ages, with the colonies founded and nurtured by the monasteries. We should not object to a good many brotherhoods of this practical character.—*The Worker.*

Up to the present time the fears expressed that the great revival of trade in the United States should prove a "flash in the pan" must certainly be pronounced groundless. Our advices this week are full of remarkable statements as to the business actually in progress, and the most buoyant and cheerful anticipations as to the near and fairly distant future. Producers in all directions seem to have been literally taken by storm, by the sudden inrush of orders, and to be absolutely unable to cope with the current requirements of the market. The upward wave is apparently in no sense local or confined to any particular area, but broad, general, and progressive. The East is not busier than the West, nor is the North less brisk than the South. From every leading business center the reports are alike hopeful and bristling with the records of actual sales.—*Scientific American.*

Ireland is profoundly agitated by the land question. Crop failures and reduced prices for agricultural staples have rendered it impossible for many of her tenant farmers to pay rents, and the Home Rule leaders are urging 600,000 landless Irish farmers to take a united stand against evictions, and to retain their lease-holdings at all hazards. The end proposed is a final transfer of all the farms from the few who now own the Emerald Isle to the many who till its soil, and legislation intended to promote such transfers is demanded. Serious conflicts are threatened, and an appeal has been made to Irish Americans to furnish material aid to the effort to obtain an unfettered soil. In England a similar problem demands attention, and many serious grievances are complained of, but these grave issues are not complicated by the deep and ancient irritations that swell discontent in Ireland.—*Progress.*

Office of the London Labor News, Oct. 8, 1879. The Home Market continues to show signs of improvement in several important branches. At most of the great iron centers trade has decidedly improved, and miners in South Yorkshire and North Derbyshire are already taking advantage of the circumstance to ask for an advance. In Scotland the same course is being taken. In Cleveland the iron-stone miners, who are now much reduced in numbers, are also asking for a rise. At Sheffield some very heavy orders for iron and steel have been received, and engineering tool-makers are better employed. At Birmingham the hardware trades are fairly employed, and trade with the United States is brisk. At Dundee the linen and sailcloth industries remain dull, and generally the textile trades throughout the country show little improvement. On the Clyde shipbuilding has somewhat improved, but at Whitby there are many out of employ. A further departure of farmers from Scotland to Canada may be noted.

H. E. Sharpe, whose present address is 207½ East 9th Street, New York, has issued "An Appeal on Behalf of the Working Poor," addressed to "Humanitarian Capitalists." Mr. Sharpe is a zealous worker in the cause of Colonization,

and we trust his appeal will draw from the benevolent rich the funds required to carry out his plan, which is stated by him as follows:

"The New York Coöperative Colony Club desire to colonize two hundred New York families, on ten thousand acres of rich soil in Northern Texas; for this purpose they desire to raise 100,000 dollars, on these terms, viz:

"1. That the Colonists shall organize under the law of Texas, as a business corporation, for the purpose of settling said tract, and issue bonds to the extent of 100,000 dollars. Said bonds to bear six per cent. interest and to run ten years: to be based on the entire estate, real and personal of the colonists.

"2. That the capitalists shall elect trustees and appoint a manager, through whose hands only, the loan shall be disbursed, for the following purposes only:

- "1. To purchase land.
- "2. To pay transportation of the colonists.
- "3. To purchase implements.
- "4. " fence and building material.
- "5. " seed.
- "6. " provisions for six months.

"3. The manager shall be paid two thousand dollars per annum by the colonists, and shall reside in the colony to watch over the interests of the capitalists.

"4. The entire crops of the colony shall be subject to lien for the payment of interest on the bonds, and shall be under control of the manager until the annual interest is satisfied.

"5. The colonists engage to place at least two hundred families in the colony, able-bodied, industrious people, and to keep up that number by replacing those who may leave or who may decline to work properly.

"6. The entire estate shall be worked coöperatively, as if it were the estate of one person, so that the laborers will work in gangs and under skilled supervision; in this way the land will be brought to the highest possible state of cultivation and all production will be at the least possible cost.

"7. Not less than one hundred acres shall be laid out in orchard, and as such kept in a high state of cultivation.

"8. At first the colonists will live in barracks, so that the capital invested in unproductive plant shall be kept down to the minimum. No additional dwellings shall be erected out of capital."

COMMUNITY CONTRACTS.

I.

Among the institutions that have been evolved in the progress of society is the institution of *Contract*. Contracts, express or implied, form a large part of the transactions between men in civilized society, and upon their observance or enforcement the existence and improvement of such society in a great measure depends. Communism conserves contract, and contract supports Communism. It has been established well nigh beyond controversy, by judicial decision, that what may be called a Community contract, *i. e.*, a contract between two or more to live in Community and to give all they have or may earn to the Community, is valid and binding upon them and all who may claim under them.

It is proposed now in a series of articles to make an examination of the cases decided, to show the above fact, and to bring into view the general principles upon which this class of contracts is supported. A few principles of the law of contracts will first be stated:

A contract is defined to be "an agreement of two or more persons, upon sufficient consideration, to do or not to do" a particular thing. The word "contract," in its legal sense, includes every description of agreement or obligation, whether verbal or written, or with or without seal, whereby one party becomes bound to another to pay a sum of money, or to do, or omit to do, a certain act. And contracts are *express* or *implied*, the only substantial difference between them being as to the mode of proof. An express contract is proved by evidence of the express words, verbal or written, used by the parties; an implied contract is established by proof of circumstances, showing either that in justice and honesty a contract ought to be implied, or that the parties must be held to have intended to contract.

In order that a contract may be valid or binding it is requisite that it be made between parties that are capable, of sufficient age and understanding, and having the free exercise of their will at the time of making it. Idiocy, insanity, drunkenness, fraud, infancy, and marriage to a limited extent, avoid contracts; and a party must not be under restraint, as by threats of personal injury or by imprisonment. And to make a contract valid a party being competent must assent thereto; the

minds of those who contract must meet upon the same thing, in the same sense.

Again, a contract must be made upon a sufficient consideration. The consideration of a contract is the price, motive, or inducement, which caused the promise to be made. An agreement to pay, or to do a thing, on one side, without any compensation on the other, is wholly void in law. It is called in the books a *nudum pactum*, a naked or bare promise. But if there be any consideration, however small, and it is not illegal, its *adequacy* will not, in general, be inquired into; for every one having a legal capacity to contract is supposed to be a suitable judge of the value he may choose to set upon his property, labor or purchase. If he values them incorrectly, it is his own folly, and the law will not aid him. The consideration for a promise is sufficient if it arise from any act of one party from which the other derives a benefit or advantage however small, if such act be performed at the request, express or implied, of the other. For example, if A promise to pay B a hundred dollars if B will endeavor to do a certain act, and B show that he did endeavor, it will be a sufficient consideration to support the promise of A, and entitle B to the money, whether he succeeded or not. So, the consideration for a promise is sufficient, though the promisor be not benefited in fact, if the promisee be subjected thereby to any inconvenience, detriment, or obligation. And where there are promises on both sides, the promise on one side is a good consideration for the promise on the other. A familiar example of this sort is where several persons subscribe to raise money or to do some other thing to further an object in which all feel an interest. Cases of donations, conveyances, devises and bequests to public or charitable uses, are those in which the consideration of a promise for a promise is frequently brought to view. As before stated, a consideration must not be illegal; a contract must not be contrary to public policy. The object of the law being the repression of vice and immorality and the promotion of the welfare of society, all promises which originate in a breach or violation of its principles and enactments are void. It will not therefore lend its aid to enforce any contract which will lead to the commission of crime or immorality, or which is subversive of public morality. Courts will not aid in the execution of such contracts, nor will they relieve parties from loss from having performed them, wholly or in part, nor give a remedy against the other for having broken them.

Having made this brief statement of the general principles of the law of contracts, we will now proceed to an examination of some of the cases in which Community contracts have come under judicial construction. And first, the case of *Gasely vs. the Separatist Society of Zoar*, found in the 13 Ohio State Rep. p. 144. The contract of the Separatists, contained in articles of agreement signed by the members, is in substance and was stated by the court as follows: "That there should thereafter [after the signing of the articles] be no individual ownership in the property of the Association in any of its members; but that the same and all acquisitions resulting from the labors and enterprise of any or all its members should constitute a common fund, devoted exclusively to the use of the society, under the management and control of directors chosen by the members. The subscribers to the articles thereby solemnly renounced for themselves and their heirs, all right of separate ownership in the joint property, present and prospective, and declared that it should be and remain the property of the Association, agreeing to work for and faithfully serve the Society, and to receive only a support in sickness and in health from the joint property, and also stipulating that upon voluntary retirement or expulsion for just cause their respective interests in and right to support from the joint estate should cease and determine; and also that members leaving should receive no compensation for labor done or property contributed, unless an allowance therefor were made by a majority of the Society."

In construing and passing upon the validity of those articles of agreement, it was said by the court in that case, that "one's support out of the common fund, while a member of the Society, is a sufficient consideration in law to support such a contract."

It was strongly contended by the counsel for the plaintiff, that such a contract, transferring property from an individual member to the Society to create a common fund devoted exclusively to the uses of the Association, to the exclusion of the outgoing members and the heirs of such as die, is invalid in law, because: 1st, the society being unincorporated, there is no grantee in existence capable in law of receiving and holding the property; 2nd, that such a contract, if enforced, would create a

perpetuity forbidden by public policy. But the court disposed of these objections as follows: "Admitting the truth of these propositions, it avails the claimant nothing as to the part of the property acquired before the contract is signed. If the grant is inoperative for either of the above reasons, the property necessarily reverts to its former owners, and does not devolve upon incoming members in whom it was not previously vested, and who acquire no separate interest therein by the contract. And as to after-acquired property, the incoming members under such a contract are not entitled to a divisible share therein in requital for services rendered, because as between them and the remaining members *those services are paid for* by the terms of the contract." And again, "Such an incoming and outgoing member has no more right to a distributive share of the property acquired than any *outsider* would have who had been employed and paid his stipulated wages." And the court says that such a contract does not create a perpetuity contrary to law, because there is nothing in it which ties up property and withholds it from commerce, there being nothing in its terms to prevent a voluntary dissolution and division in any manner and at any time the Association should choose. J. W. T.

WHY FARMERS' WIVES BECOME INSANE.

[The New York Observer.]

In one of the late reports on insane asylums the statement is made that the largest proportion of female inmates is from farmers' wives and daughters. We have been so accustomed to think of farmers, their wives and families, as the healthiest and sturdiest inhabitants of a country, that the statement astonished me. But I began to open my eyes and look around, and one of the first things I saw was a buxom, fresh lass, full of life and vigor, transformed by farm-house work into a tired, nervous, pale, weak girl, in a few months.

Are farmers' wives cheerful? With the question in mind make an investigation. Some of them are cheerful. Those are who have farms successfully carried on by careful husbands, who only demand of their wives supervision of the help, of which plenty is furnished.

But go through the country, observe the farm-wife carefully, and you will see generally tired women,—tired women with careworn faces and mechanical actions, going about their daily routine of hard duties.

Is there any connection between this tiresome and unvarying drudgery and the meaningless jabber of an insane asylum? Perhaps there is a closer connection than farmers are aware of. Perhaps there is a predisposing cause of insanity in the constant pressure of anxieties and the vexatious cares of an unvarying round of drudge-like duties, which hurries farmers' wives to the asylum.

Men may sneer at the idea of woman's work being so burdensome when they remember their own laborious tasks. But sneering does not bring back the lost wits of the wives to whom kitchen, pantry, milk-room, dining-room, suggest drudgery. The man has a constant change of scene with all the excitement incident thereto. He goes from breakfast to the plow, the harrow, and the constantly varying duties of the farm. He comes in to dinner—if it is not on the table at the hour, he growls or looks sour—and to supper prepared for him, and after supper goes out to the barn or the neighbor's door-yard to smoke a comfortable pipe and chat with the neighbor about the crops.

The wife rises to kindle the fire, dress the children, cook breakfast, wash the dishes, send the children to school, get the dinner, wash the dishes,—and if there is a moment to spare between dinner and supper, to spend it in sewing,—get supper, wash the dishes, put the children to bed,—and if a moment more offers, to sew, besides taking care of the morning and evening milk, gathering eggs, churning and working butter, and a hundred things that must be done every day, in exactly the same way and order,—and then, perhaps, meet the sour or disappointed looks of the lord of the manor if anything is amiss in all this endless detail of drudgery.

She does not attend any lodge or society meeting; she visits a neighbor but very seldom, "she's so busy;" she does not walk out after tea to meet a friend, to drive away care by social converse; her duties vex her till bedtime, when, anxious and careworn, it's long ere she can sleep, or if she can, the teething baby or the sick child demands her care; and she may spend half the night in quieting it, to be roused from a troubled sleep all too soon, to get breakfast, etc., etc.

I have known farmers to sneer at the idea of indoor work being laborious and hard, and even be boorish enough to jeer the hard-working wife for "making a

mountain of a molehill." But in point of exaction and wear upon the body and mind, the farmer's work, though laborious, is easily borne by the constant shifting of the burden and change of duty and neighborly chit-chat, in comparison with the wearisome sameness and petty drudgery of the farmer's wife.

Farm life ought to be the healthiest and the happiest of all lives,—and in the story-books it is so. The books tell of arduous, tiresome work interspersed with recreation. A faithful portraiture of one year's weary routine on the farm as it actually is in New England or the Middle States, where the wife does all the house-work and the dairy-work and the man does all the farm-work would hardly be a profitable book to the publisher. But where Janet, the maid, does the dairy-work in a scrupulously neat dairy and the housewife superintends all matters connected with the house; where there are "harvest homes" and excursions and visiting; where the dull routine of irksome duties is broken up and enlivened by recreation,—there is a charming and attractive picture. And why should not this charming picture be a reality?

The farmer who loves his wife and cares for her welfare sees, with anxiety, her cheeks losing their freshness and her spirits their elasticity. He consults the doctor, who recommends iron or quinine or some drug; and the tonic seems for a while to be the very thing needed, but it soon loses its power, and he begins to think she is going into a decline, and she feels it.

Happier and better advice than any prescription of iron or bitters for the overtaxed woman would be: "Hitch up the bay mare to the wagon and take your wife for a drive, not once or twice, but often. Make recreation for the tired woman. Take her with you when you go to buy a new horse or mowing-machine. Take her to the town. Break up the monotony of her life indoors. Relieve the constant pressure, and you will see the bloom return to her cheeks and the freshness to her spirits." Endless monotony will wear the fiber of any mind and cause aberration or else react on the body and create disease.

Recreation for the farmers' wives would not remove every cause of disease or insanity; but if farmers would plan recreation for their wives and families, they would remove one cause of despondency, gloom and sickness from their houses. They would do much to avert the calamity of aberration of mind and prostration of spirits.

THE LAND OF MONOPOLIES.

[New York Independent.]

California is the land of monopolies. Three of these include and control all the rest—the railroad, the mining, and the land monopoly. People East have no idea of the extent and force of these powers. There are only two railroads in all California that are not under the control direct and complete of the Central Pacific; and these are the Narrow-gauge, a score of miles from San Francisco, down the coast, and a little road from San Jose to the coast. These could and would become theirs if they desired. You ride two hundred miles north to Portland, through Napa, Sonoma, San Jose, the San Joaquin valleys, each a different road; down to Los Angeles, nearly five hundred miles; out to Yuma, five hundred more; over to Ogden, eight hundred more—all and every under this control. The ferries to Oakland, even some of the street railroads of San Francisco, are theirs. Think of Vanderbilt owning every road going out of New York, as well as the Brooklyn and Jersey ferries and street-cars even, and you get some idea of the greatness of this monopoly. One of the six founders died lately (Chinese Six Companies are nothing to this Big Six); and the rest of the company, it is said, gave his widow ten millions as his share in the concern. Others say it was more. Nobody but themselves know. They did a great work in making the first road; they have done a good work since; but they have taken care of themselves in all this, and still take care of themselves. There is absolute monopoly in charges for passengers and freights. Passengers ought to go from New York to San Francisco as cheaply as they go from New York to Liverpool. The one costs \$138, besides meals and berths—about \$175 in all; the other costs \$75, including meals and berths. One hundred dollars for a through ticket, including three meals at its own restaurants and beds in its own cars, would double and treble the travel; and the cars ought to start from New York, and not, as now, from Omaha.

This tremendous power holds miles and miles of rich lands in its hands. It is a land power, as well as a railroad power.

In this statement of its wealth and power we have no right nor reason to discredit its business integrity. It has acted fairly, as fairly as any merchants or traders or

railroad men anywhere. It has simply done what any corporation anywhere would do, if it could. It has made a "corner" on railroads in California. It has cost this Big Six something to keep this "corner" locked. I was told at Sacramento, when this company began to be, that it was composed originally of six men—two hardware merchants, two lawyers, one dry-goods merchant, and the sixth I now forget. The real men were four—Hopkins, Huntington, Crocker, and Stanford. Of these four Hopkins was reckoned chief. "He was as great a financier as ever was in America," said my informant. He used to dress poorly, wearing not over a twenty-dollar suit and a cheap straw hat summer and winter; ride in an express wagon, rather than in his wife's carriage. He was no spendthrift. He was a mathematical, money-making machine. How these four worked that gigantic problem of connecting this coast with the Atlantic; how they played into one another's hands; how one was chairman of committee on estimates, another contractor, another financier; how they sold their own bonds and stacked up those of the United States; and how, when the stock on which their bonds were sold was worthless, and Vanderbilt began to buy it up, to get into this store, they began themselves to buy it, so that it went in one day from near zero to one hundred, and some shares to \$2,000, and the last they paid \$6,000, apiece for—all this gossip you can hear at Sacramento, the place where this enterprise was initiated and carried forward. Princely palaces, costing millions, on "Nob Hill," as it is called (the greatest palaces of wood in the world), attest the genius and luxury of these plain merchants and the greatness of their monopoly. They are built of wood, for fear of the earthquake. They are more in danger of Kearney's match. They are defiant in their gorgeousness.

The monopoly of mines is wider, though not as prominent. Three or four lords hold this money. Sharon, Flood, and Mackay are these *Tyranni*. They hold the market in the hollow of their hand, make and unmake all lesser brokers, and do as they please with all the placers of the coast. Virginia City, with its score of mines, is managed from San Francisco. Not a share can be sold where all is made that is made. They are bought and sold only "at the Bay."

The third and greatest monopoly is land. The Spanish grants were bought by persons early in the settlement of the State, for a mere song. The immense ranches had been used only for herding cattle, which were slaughtered, as they were in Texas till within a few years, only for their hides. These owners gave a hundred thousand acres for a dime an acre. Ten thousand dollars gave a man as big a farm as any English duke enjoys and vastly more productive. This hundred thousand acres brings forth two million to three million bushels of wheat in its best seasons. That wheat brings two to five millions income for a single year. Do you wonder big ranches became the rage? A wheat broker told me wheat did not yield over twenty-five bushels now to the acre, and only thirteen in an average over the whole State. But that would give our one-hundred-thousand-acre man a million and a third of bushels. Glenn, the candidate of the New Constitution party for governor, has over fifty thousand acres and eight hundred thousand bushels, worth over a million of dollars.

These astounding facts—astounding even to a Russian Odessa wheat-grower and to London grain merchants—attract universal notice. The wonderful acres are more of a monopoly than any lord in the world could boast of. The owner would not sell his rich placer. The small farmer could not get in. He was of no account, if he did. Villages were few. The railroad, which elsewhere cultivated them, here seemed to care little for them. The mighty landlord was a better customer than a mere town of poor and industrious people.

These three monopolies begat their opposite. Put a hundred millions in the hands of ten men and have a hundred thousand with none, and collision is sure to come. That brought on the newer Revolution. The middle class saved England; saves the East and North America. Here there was no middle class. It was broken down or it was so small it was powerless. Ten thousand holders of one hundred acres each is better than ten holders of a hundred thousand each. They stand between the landless and the land-absorber. They represent half a million of responsible people. That class does not dwell to-day in California. These immense holdings are gradually, very gradually, disappearing. They have been so high that Eastern farmers could not afford to buy. A hundred dollars an acre was their regular price—never less than fifty; and, as they were untaxed if unimproved, they were a good and safe

investment for the millions which the mines and railroads gained for the half dozen mighty men who owned the whole state.

ROUGH CHARACTERS.

I have heard philosophers undertake to classify society in various ways calculated to sharply contrast the differences in men. This is natural enough, for society shows a strong tendency to divide itself into classes, such as the rich and poor, the polite and the vulgar, the educated and the uneducated, etc. Lines are also drawn between those who are members of churches and those who are not, and, in a general way, between those who have a recognized standing in society as good, upright, responsible men and women, and those whose reputation is either doubtful or decidedly bad. All this is apparent enough, and I am not going over any of the old routine speculations in regard to either the causes of these divisions or the remedy for them, if a remedy be desirable. What I have in mind is to show that this tendency to a classification sometimes works great hardships, holding men and women down in poverty and ignorance, when a helping hand should be extended to them. I will illustrate my thought by reference to a certain class and to a particular case.

Probably there is no class of persons who have suffered more from a hostile presumption than the class made up of traveling musicians, actors, and showmen. They are looked upon as of dangerous morals and irresponsible character. Perhaps the distrust of such persons is not so general or so deep as it used to be in more bigoted and Puritanical times, when an instrument like the violin was considered an invention of Satan himself, the sound of which every pious person was bound to abhor. But it is still far too general and indiscriminating. There are, it is true, many "rough characters" in the ranks of traveling performers, but they are growing fewer and less rough year by year. I notice a great change for the better among them, so far as my limited observation extends. I will mention an instance, to show how careful we should be not to judge hastily of character from externals or calling.

A short time ago a young man applied to me for assistance in regard to making a business engagement. He introduced himself by handing me one of his printed handbills, in which he was announced as "Professor" —, a professional tight-rope walker and athlete. I was unfavorably impressed by his assumption of the style of "Professor," and by his going about acting as his own agent in soliciting engagements. His dress was very plain, and he was accompanied by a short, fat man who called himself a ventriloquist and conjurer. I was at first inclined to think they must be a couple of dissipated vagabonds, talented perhaps, but immoral, and undesirable acquaintances. Nevertheless I treated them good-naturedly, as is my wont, and I had my reward; for I drew from the young man a story which made me think better of him. What he told me about himself was something like this:

His parents lived in a city in Central New York, and were not very well off. While he was yet a little boy his mother died, leaving him and a younger sister to the sole care of their father. The father married again, and, as often happens in such cases, became cold and harsh to the children of his first wife. The son could not bear to see his sister neglected, so he procured such employment as offered and assumed her care and support. As soon as he could he sent her to school, and kept her there until she was qualified to take care of herself. During these years he had formed an acquaintance with a poor girl who lived near him, and whose father had driven from her home at the age of eleven years to shift for herself. Their situations were so similar that their sympathies went out toward each other, and, after keeping company for three years, they were married. His wife was then sixteen. She had never been to school, but had a great longing for an education. So, instead of setting her to keeping house for him, the young husband sent his wife to school as he had his sister before.

To pay his own and his wife's expenses the young man soon found that he must seek a more lucrative employment. He had up to that time been working in a factory. Being endowed with good muscles and a supple frame, he determined to turn professional athlete. He learned to walk upon the tight-rope and to perform daring and difficult feats upon the trapeze. When he came to give public exhibitions he was successful. His performances pleased people, and he earned more money. Then he tried making ascensions by balloon on a knotted rope only, without any basket or other support. This is a dangerous thing to do, but the pay is greater, and by means of it he has had numerous engagements

at country fairs. Several times he has narrowly escaped death. Once he came down in a large lake, balloon and all, but was, happily, rescued by a boat. Once he was carried far away and came down in the St. Lawrence river, but succeeded in getting ashore. At another time the balloon descended while passing over a city. The daring young aeronaut, clinging to his rope, saw himself about to be dashed against a building. The balloon settled while crossing an open space. Then a collision was inevitable. As he approached the wall of the house opposite him he made a hasty calculation how he might escape destruction. At the right instant he would jump from the rope and try to grasp a window-sash. This he did. Availing himself of the swing of the balloon he sprang, dashed his hand through the window, grasped the sash, climbed into the house on the third floor, and thus saved himself. At the same moment the rope he had quitted caught on the eaves of the building, became detached from the balloon, and fell into the street below. If he had not left it as he did he would have been dashed to pieces on the pavement.

If this young man had been a mere reckless daredevil, finding his courage in strong drink, I should not have admired him. But I confess that as I looked at his quiet face and resolute mouth, while I drew from him his story, I did admire the purpose in him which led him to walk a tight rope forty feet from the ground, make the balloon ascensions I have described, and otherwise risk life and limb, for the sake of educating his young wife and laying by a little something with which to begin life with her. He had never been to school himself a day in his life, although he, too, greatly desired an education. He dressed plainly and denied himself many things, and he told me with evident pleasure, that he should not need to follow his dangerous calling longer than another year. I satisfied myself by careful questioning that the young man was not telling me a fanciful story. His manner was candid and truthful, and he referred to persons whom I knew.

In these days of frightfully severe competition it is never safe to infer a man's moral or mental character from his clothes or occupation. Very good men are often reduced to hard straits for a time. The more we realize the difficulties which beset people the more charitable we shall become. Humanity has much in common, and wandering men in plain clothes are not always rough characters. F. W.-S.

EGOTISM.

BY CAROLINE FRY.

Some persons, through a habit of excessive individuality, seem to use conversation mainly as a means of drawing attention to themselves. Let the subject be what it may, all they have to say upon it is the *I* or the *my*; books, travel, sorrow, sickness, nature, art—no matter—it is, *I* have seen, *I* have done, *I* have been, *I* have suffered, *I* have learned, *I* have known. Whatever it be to others, the *I* is the subject to them; for they tell you nothing of the matter but their own concern with it. For example, let the city of Naples be spoken of; one will tell you what is seen there, what is done there, what happens there, and making his own reflections upon all, without naming himself; you will only perceive by his knowledge and his remarks that he has been in Naples; another will tell you how he came there, and why he went, and how long he staid, and what he did, and what he saw; and the things themselves will appear but as accidents to the idea of self. Some persons I have known, who, not content with the present display of their powers, are determined to re-sell their wares at second hand; they tell you all the witty things they said to somebody yesterday, and the wise remarks they made to a certain company last night.—*I* said, *I* remarked. The commodity should be valuable indeed to be thus brought to market a second time. . . . We may be assured there is nothing so ill-bred, so annoying, so little entertaining, so absolutely impertinent, as this habit of talking always with reference to ourselves. For everybody has a self of their own, to which they attach as much importance as we to ours, and see all other matters small in the comparison. . . . Each one attributes to the objects around him, not their true and actual proportion, but a magnitude proportioned to their nearness to himself. . . . The painter who draws a folio in the front of his picture and a castle in the distance, properly draws the book the larger of the two: but he must be a fool if he therefore thinks the folio is the larger, and expects everybody else to think so too.—Yet nothing wiser are we, when we suffer ourselves to be perpetually pointing to ourselves, our affairs, and our possessions, as if they were as interesting to others as they are important to us.

TELEPHONES IN HOSPITALS.—The Children's Hospital at Pendlebury, near Manchester, has recently been fitted with a system of telephones. By this means the lady superintendent's room is connected with each of the six wards, the kitchen, and the pantry. As the hospital consists of six pavilions opening into a long corridor, the most distant pavilion being about 120 yards from the administrative block, it is obvious that much time and labor in running to and fro are saved by this convenient method of communication. It is especially convenient in communicating to the fever ward, thus avoiding the risk of conveying infection to other parts of the hospital. The instruments were the gift of Mr. W. P. Henderson, jun., and Mr. G. P. Dewhurst, of Manchester. They are in constant use, and give great satisfaction.

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 23, 1879.

We give in the present number the first of a series of articles on "Community Contracts," which attracted wide attention at the time of their first appearance, a few years ago, in the *Oneida Circular*. Members of existing Communities, as well as those who contemplate forming Communistic Societies in the future, will find these articles worthy of careful study.

E. F. BOYD, whose advertisement on the subject of Communism appeared in the *SOCIALIST* some time since, writes in a letter: "I would be glad if you would say that I have so far lost my sight as to be unable to read or write; and this is my apology for not having answered various letters sent me in reference to an advertisement in the *AMERICAN SOCIALIST* relative to Communism."

LIMITATION OF OWNERSHIP.

One of the inevitable results of the grab-game system of Competism is depicted in the article we copy into our present number from the *New York Independent*, entitled "The Land of Monopolies." It is a singular fact that under a government founded on the principle that "all men are born equal" such extreme inequalities should obtain. Indeed, the United States would apparently have been more favorable to the growth of vast monopolies than any other country in the world, had not our fathers refused to permit the introduction of the principle of primogeniture, so that the chances always are that as generations multiply great estates will lose their magnitude by division and subdivision, unless the example of Vanderbilt in bequeathing the greater part of his accumulations to a single heir should become popular. In that case, all the evils of primogeniture might follow, while the principle itself was not legally acknowledged. The principle of individual independence, which is so prominent in our Republic, will doubtless make it difficult to limit monopolies and the growth of personal estates; but that such limitation must some day come here and elsewhere is foreseen. In England it is boldly announced by acknowledged statesmen. In France the principle of limitation has asserted itself, in a terribly destructive way to be sure, but with ultimate results that are acknowledged to be beneficent to the country. No one in England or the United States would wish to see repeated the scenes which were enacted in France in 1789, much less those far-seeing persons who most assuredly anticipate the time when men holding vast properties of land, factories, railroads or stocks of any kind, will recognize that they are in the highest sense public stewards, and accountable for their stewardship. Practically the theory so popular in this country, that any person has a right to acquire and control any amount of property of any kind whatsoever, has always had its limitations. The general interests of society have asserted their superiority to individual interests, and compelled the latter to acknowledge their suzerainty. The different forms of government are but expressions of the superior claims of society. When these claims are threatened, as in times of foreign war or great domestic violence, the people of a country become conscious of the power possessed by their government over their property and their persons. Witness, for example, the suspension of *Habeas Corpus* and the Act of Emancipation during the Southern Rebellion. But even in times of public tranquillity government is constantly asserting its superior claims in a way to limit the rights of individuals. The system of taxation the world over is a limitation of individual property-holding. So is the whole system of incorporation. Every railroad, even when held and managed by individuals, is in one way and another limited by the government, which demands, in the interests of society at

large, that the road shall be so conducted as to insure the safety of life and property. In cities government goes so far as to determine of what materials houses shall be constructed, and to enforce investments in the interests of public health, etc. Moreover, government in many cases undertakes to limit the amount of property which shall be held by churches and other organizations, and to enact laws unfavorable to the accumulation of vast properties by such bodies. An extension of this power on the part of government is only required to limit the accumulations of individuals or control them in the interests of the general population. It may be admissible that a single person should own, as Dr. Glenn does, fifty-five thousand acres (not to mention his immense stock-farm in Oregon and Nevada), or an area equal to one-fifteenth of the State of Rhode Island; but suppose that some man worth twenty times as much as Dr. Glenn should, exercising the right to do as he pleases with his own, buy up twenty times fifty-five thousand acres (there are already men who own several times as much land as Dr. Glenn), and convert it into a hunting-park for the pleasure of himself and his friends! If it is absolutely right for a man to hold for his own pleasure and profit more than he needs for himself and his dependents, where is the limit? Why may not a man hold a million acres as well as a thousand, and, for that matter, if he were able, buy up every acre of the State of New York? When the question is put in this light, it is at once seen that government might properly have a word to say about the individual ownership and use of land. In England population has so encroached upon the means of subsistence that it is felt by large numbers that the time has already arrived for an assertion of the principle of land-limitation; and it is boldly asserted there by leading minds, without fear of contradiction, that the possession of land was conceded to individuals under an implied trust, which can only be fulfilled when it is made to yield its utmost production of food. Many persons who think of themselves as independent sovereigns, so far as their own property is concerned, must have been astonished at the statements of the *New York Sun*, copied into our 41st number, respecting the "Reform of English Land Laws." According to these statements, which seem to be fully sustained, the absolute control of the State and its perfect right to interfere with the individual ownership of the land, so far as to insure its best cultivation for the production of the greatest food-product, is not now questioned by the great body of English Liberals; and there is now only the question of the best means of producing this end, whether by minute subdivision of estates, as in France, or by keeping it in large bodies and insisting upon the highest conditions of culture.

We are not urging our own individual views in this presentation, but simply indicating the direction which thought is taking, especially in England. But we cannot avoid the conclusion that at some future day population will reach such a limit even in the United States as to compel an answer to the question, Why has any man a right to call that absolutely his own which he had nothing whatever to do with creating and that is as much God-given to all human beings as air, light and heat? The right of individual ownership in the improvements which have been put upon land is quite another question. To all such questions, including the right of individual accumulations, the final answer, we are assured, must recognize that all property-holders are in the highest sense servants of the public interest and accountable to that interest for the faithful discharge of their stewardship.

BIBLE NOTES.

COMMUNISM BETWEEN CHRIST AND HIS DISCIPLES.

Peter and James and Andrew and John were partners in business. They had ships and nets and hired servants, and probably made their fishing profitable. These men are generally called "poor fishermen," but Peter and John, at least, had houses. Peter's house was in a city, and apparently near a synagogue, and it was larger than many houses nowadays, for there was room in it for his mother-in-law. John took the mother of Christ to his own home. The night before Christ called these four to his discipleship they had toiled all night and taken nothing; but dropping their nets at his word, they made a great haul—enough to fill two ships and almost to sinking. Immediately, or as soon as they had brought their ships to land, Christ bade them follow him, and they left *all*—the ships and nets and fishes and servants and Zebedee, and followed him. Christ made this *leaving all* a condition of discipleship. "Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple." Matthew quit his

business at the call of Christ. He was a revenue officer and rich, no doubt, as it is said he made Christ a great feast in his own house. But when Christ said to him, "Follow me," he rose up from his seat at the receipt of custom and left *all*, and became one of the twelve.

The twelve appear to have kept with Christ quite closely after he called them. They were with him at the beginning of his miracles, and accompanied him on his foot journeys between Galilee and Jerusalem several times. He said to them, "Ye are they which have continued with me in my temptations." For a little while, between the crucifixion and resurrection, they seem to have disbanded. Christ foretold that they should be "scattered every man to his own;" but he got them all together again, except the traitor, at Bethany where he ascended, and told them to keep together till they should be endued with power from on high, which power was a great baptism of Communism.

The disciples were accustomed to carry bread along when Christ led them away from the villages into the wilderness. Witness the two occasions on which he performed the miracles of feeding the multitudes. The disciples proposed to send the multitudes away that they might go into the villages and buy themselves victuals. They doubtless were in the habit themselves of buying victuals in the villages as they went about, and paying for them from their common purse. On one occasion, when they took ship on the sea of Tiberias, they forgot to take bread. Christ rested on Jacob's well while his disciples went into the city to buy meat.

Judas carried the *bag* from which they supplied their wants. This bag was filled partly, no doubt, by the contributions of friends. Judas appears to have thought that Mary would have done the right thing to put her three hundred pence into his bag instead of buying the costly ointment. We infer that he was in the habit of abstracting money from it for his own use, as it is said in the same connection that he was a *thief*. Its contents seem to have been divided with the poor, as when Christ said to Judas, "That thou doest do quickly," the disciples understood Christ as bidding him buy what they had need of against the feast, or that he would give something to the poor.

The tribute money Peter found in the fish's mouth was for himself and Christ.

The close relation between Christ and the twelve appears in that mention where his mother and brethren stood without desiring to speak with him, and he stretched forth his hand toward his disciples, saying, "Behold my mother and my brethren."

Christ said in his last prayer, "Those that thou gavest me I have kept, and none of them is lost but the son of perdition." He kept them from the love of money by which Judas fell. Peter had no money when the lame man at the gate of the temple asked alms, although it was after, it is said, they that believed were together and had all things common, which shows how different he was from Judas, not appropriating anything for his private use, but parting to all as they had need.

JUDITH.

COMMUNITY ITEMS.

ONEIDA.

—Oct. 17.—Not a drop of rain since September 23d, and then only a light shower. The roads are more dusty than in mid-summer and still no signs of rain.

—Twice the number of visitors this month that we had at this time last year.

—A large proportion of the wells hereabouts are dry. Our spring-water holds out yet.

—The red-raspberry bushes have taken advantage of the fine weather to yield another crop. Some one came in the other day with a handful of handsome berries.

—Our vineyard yielded 13,300 lbs. of grapes two years ago. Mr. Thacker estimates the crop this year at not less than half that amount.

—Mr. Thacker, who is taking down his grape-vines preparatory to covering them, works in his shirt-sleeves and has an easy, comfortable air, quite different from what he has had some seasons heretofore, when he performed the same task in overcoat and mittens.

—The horses which were ailing are now convalescent, and most of them have resumed a part of their usual duties. They still take one dose a day of the medicine which has proved so effectual, and they will require careful treatment for several weeks yet.

—The weather is phenomenal, so warm and golden, and so unchangeable. Mr. Kinsley, who left his home in Northern Vermont to connect himself with the fortunes of the O. C. thirty-one years ago the 16th of this

month, says that the weather then was quite similar to what it is now.—*Later*.—The “phenomenal aspect” of the weather has passed away. The rain of the 19th brought a change. October is now her usual self, and not over cordial either.

—The parents and the members of the children's department have held several meetings lately for the purpose of establishing a clear understanding between the department and the family, in order that there may be as little friction as possible on account of careless interference and disregard of necessary regulations. The guardians of the children presented some rules which they thought desirable to have enforced, and these were unanimously indorsed by the parents. In order to stimulate the children to form good habits the department has instituted an Order called “O. & F.,” signifying Obedience and Faithfulness. This Order includes all children over six years of age, and has now been in successful operation for several months. Here are the

“RULES FOR THE ORDER.

“1. For any gross offense of disobedience or unfaithfulness a child is taken out of ‘O. & F.’ for a certain specified time.

“2. For all minor offenses the children receive checks, a certain number of which will deprive them of the privilege of wearing their badges; an additional number will deprive them of going on a tramp or picnic of the Order, and a still larger number will take them out of ‘O. & F.’ for a time. All checks are canceled every two weeks, so that the children can start anew with a clean record.

“3. A card is given to every one who has not been deprived of wearing his badge for a month.”

—The Rev. William Mellen, late missionary at Natal, whom we mentioned last week, called again on the 17th and gave us a very entertaining lecture on Africa. He ran briefly over the various expeditions through that country made by Livingstone, Stanley and others, giving a sense of reality to his descriptions by the aid of a large, clear map which hung at his right, and also by short anecdotes taken from the books published by these travelers. His reference to the manner of Dr. Livingstone's death (which is described in “Livingstone's Last Journals”), kneeling in an attitude of prayer before the fire in one of the native huts of a kraal situated in Chitambo's village, near Lake Bemba, was made more vivid by illustrations of hut and kraal. The most interesting theme of his discourse was that which treated of his own experience in missionary labors among the uncivilized inhabitants of Natal. The first impression which a missionary takes of the native of Africa is of his utter lack of the sense of wanting anything. “The great want of the people of that country,” said the lecturer, “is *want*.” They are unmitigatedly lazy because they want nothing, and there is no need of exertion to maintain animal existence. The climate is so warm that no clothes are necessary to comfort, and the spontaneous production of the soil furnishes food in abundance. When travelers pass through the country the natives come out of their huts and stare in astonishment at the wagons, and then return to their dens in perfect contentment; they don't desire any horses, for they can get about over their hills and ravines far better on foot, and consequently wagons, from their point of view, are a superfluity. The first want which penetrates the consciousness of the unawakened African is that of a hat. He has to hold up a shield to protect his head from the heat of the sun, and it occurs to him that he might as well have a stationary shield which would be always in the right place for duty, and so he gets himself a hat. Next a pair of boots becomes desirable. Thus one want after another gradually dawns upon him until he becomes an industrious being, started on the high road to Christian enlightenment. Mr. Mellen has a number of photographs showing the great change which the autochthons undergo in emerging from a heathen to a Christianized condition.

REVIEW NOTES.

THE POLITICAL ECONOMY OF DEMOCRACY. By John Lord Peck. Philadelphia: Edward Stern & Co.

The author of this pamphlet states in his preface that the object of the book is “to indicate how, by the coming further development of American Economy further legal means will be discovered for solving the problem in such a way that the *laissez-faire* principle will be allowed its full operation to the individual in acquiring wealth sufficient for a competence, while the State shall interfere to prevent great corporations from becoming practical monopolies, and to restrain the few who possess great capitals and great advantages from robbing the many of their natural opportunities by con-

tinued accumulation.” The means by which these results are to be brought about are, in the order enumerated: 1. Greenbacks; 2. P. O. Savings-Banks; 3. Income Tax; 4. Graduated Taxation; 5. Education; all these to be supervised and directed by the central Government. The views of the author upon the matters in question are not essentially different from those of some wings of the Social Democracy; the main ideas being to make money plenty and to prevent anybody from becoming very rich.

A DINNER WITHOUT MEAT.

AND

A MEDLEY OF RECEIPTS AND NOTIONS.

III.

Though last in our description, the Bread is not the least attraction in this dinner without meat. It excites the most remark, perhaps, of anything. The Community are not strict vegetarians. We eat no pork. It has not been seen on our table in any form these twenty years and more. But that is the only meat we totally eschew. Sea-food, beef, lamb, fowls, etc., are not “unclean” to us. We have one or other of them for dinner three or four times a week. Still, farinaceous food is the staple. Bread is first and meat second. Bread in its many forms, with fruits in their variety, and milk, are to the O. C. diet what roasts and stews, boiled meat and broiled meat, cutlets and chops, gravies and salads, sauces and catsups, are to the common diet. Of course, the standard of bread here is proportionately raised. Poor bread on our table would make a sensation such—well, such as we have not known for years. Mr. Brown's dissatisfaction with overdone steak would be nothing to it. In short, men have some reason to think that cooking can be reduced to mathematics, for officials of that sex in our bakery are as sure on their bread as the rule of three. (This suggests another premium on a coöperative bakery—men-bakers! It is not their muscles only we have in mind; where is the art in which men do not excel when they undertake? The common kitchen cannot afford a man at the bread-tray, but let forty families agree to “pool their issues,” and it becomes every way economical.) We have interviewed two men who have served very acceptably in the department here, and proceed now to give their instructions for making bread, first of all under

RECEIPTS

From the Family Bakery.

MR. B.'S GENERAL RULES.

The flour must be good. It is economical to buy the best quality of wheat flour. If your bread is sweet and light not a crumb need be wasted. When it is a little stale it is all the better for toast, and the pieces can be saved in pudding, crust coffee, “granula,” stuffing, etc. But poor bread is entirely impracticable the second day. No disguise can make it pass. Buy a barrel of indifferent flour, and what you gain in price will be lost in waste before it is used up, not to say anything about the superior wholesomeness and attractiveness of the good material.

Use dry yeast or yeast cakes. This kind is not only more convenient but is less likely to taste in the bread than baker's yeast, especially if you mix with milk. “Twin Brother's Dry Yeast” is very reliable. The cakes should be dissolved in a little warm water. One cake corresponds to a pint of liquid yeast.

The basis of all yeast is much the same. Bakers make what they call stock yeast by pouring hop-water, strong and hot, on malt and flour, and letting the mixture ferment to a certain stage, when they strain and set it away in a cold place to keep for use in making ferment yeast, commonly called baker's yeast. This is made of boiled mashed potato, flour and water, mixed together in a thin batter and leavened with stock yeast. Thicken ferment yeast, in the right stage of fermentation, with coarse flour or Indian meal, roll out, cut and dry, and you have the yeast cakes we recommend.

For all compositions whatever of flour, sweet milk and yeast, *scald the milk*, or heat it to 130 deg. Fah., and cool it down to the proper temperature before mixing. It will be much less likely to sour in rising.

With water for wetting, the dough requires to be stiffer than with milk, and a little butter is supposed to improve water bread. However, have your own mind about the butter.

The quicker you can bake bread without burning, the better. Three-quarters of an hour is enough for a three-pound loaf.

Bread is not improved by sweating under a cloth while cooling. Take it out of the tins, and let it cool exposed to the air on a rack for the purpose.

When entirely cold, put it away in a tin box or a box lined with tin, closely covered.

To say that every pan and pail, dipper and tray, used in making bread, should be sweet as scalding can make it is superfluous, we hope, to any we may be addressing at present. A wooden tray when it has grown spongy at all is bad. The milk should never touch the bottom if bread is made in a wooden tray.

Use a thermometer in warming the wetting, also in regulating the temperature where you put your bread to rise, which should not be below 70 deg. nor above 90 deg.

Miss M.'s Ipse Dixit.—Five things are necessary in making good bread: “First, good flour; second, good yeast; third, thorough mixing, kneading and molding; fourth, care to make the dough as soft as possible and have it mold without sticking; fifth, good judgment to know when the bread is just light enough for the oven, and the oven just hot enough to receive it.

White Flour Bread—Mr. B.'s Rule.—At night between nine and ten o'clock “set a sponge” in a jar or pail. To one pint of water add one-half yeast cake and flour enough to make a stiff batter. This sponge ought to rise one-third, that is, if your jar is two-thirds full at first, it will be even full when the sponge is light enough, and this will be about seven o'clock the next morning, if you have the water about 80 deg. and keep the room about 70 deg. At that time take three pints of last night's milk (scalded and cooled down to 90 deg.), stir in flour, add the sponge, make a soft dough, knead well and set to rise. When the dough is expanded one-third, which will be in about an hour, mold and put in tins. Let it stand another hour in the tins, when it should be risen a third more and ready to bake. The kneading and molding should not be hurried if you want a fine grain. Knead soft and mold with as little flour as possible. Mold and bake when on the rise. You will have three three-pound loaves.

(After all, *Mrs. B.* is a little afraid of the mathematics in the foregoing rule, “one hour, one-third,” etc., and advises you to *watch* all the processes, and see that your bread is mixed, kneaded, molded and baked in the nick of time, just before the direful change toward which the sugar fermentation always hurries—figures or not.)

The Same—Mr. S.'s Rule.—For four three-pound loaves, at night about nine o'clock set a sponge as follows: Take three pints of milk, scald and cool down to 85 deg. Fah., stir in flour enough to make a moderately stiff batter, to which add and stir in thoroughly two yeast cakes dissolved in a little warm water. Scrape the side of the vessel above the sponge and take out the spoon. This sponge should rise at least one-third. You will have to find out by experience where to put it to accomplish this result. The use of the thermometer in making bread is a great point. If you regulate the warmth of your wetting and the temperature of your place for rising by that, you will be almost sure of good bread. In the morning, if you find the sponge all right, take one pint and a quarter of milk, scald and cool down to 115 deg., add to the sponge and stir in; add flour enough to

knead—not too stiff; knead on a board, then put in a bright pan, cover with a cloth, and leave to rise again. This rising should take about an hour; then mold with as little flour as possible, put in tins and leave for a third rising, after which bake as quickly as you can without burning.

If you use water in place of milk, add a half teacupful, more or less, of white sugar in the morning. In warm weather I think it better to mix the sponge a little thicker than in cold. If you find it has risen and flatted during the night, set it in a warmer place without stirring it, and let it rise again. If you choose to make your sponge in the morning, have your milk or water 100 deg., and keep in temperature 80 deg., and your bread will be out by 2 P. M.

Salt-Rising Bread.—In a pitcher drop a teaspoonful of salt, to which pour a pint of warm water, 100 deg., stir in flour till you have a batter of the consistency of griddle-cakes, set to rise in a vessel of warm water, temperature 85 deg., preserve this warmth four or five, perhaps six, hours, till the batter has risen nearly twice its original height. Stir occasionally till it begins to rise, after which it should not be stirred. At a stage of watery thinness, just before it begins to rise, stir in a tablespoonful of flour. By the time it is risen have in readiness two quarts of warm milk in a pan, to which pour the light batter; add flour enough to make another batter as thick as the first, mix thoroughly and leave to rise. When this is light, which should be in about an hour, stir in flour till the dough is stiff enough to knead; knead thoroughly, cut and mold in loaves, put in tins and leave to rise again. Bake in a slow but solid oven. Practice only will make you certain of success. This bread needs more watching than any other. But a few accidents in the way of scalding the sponge, or allowing it to be chilled, baking too soon or not soon enough, will make you wiser than any caution we can give.

Graham Bread.—One quart light white sponge, one quart milk, scalded and cooled down to 115 deg., sugar or molasses to suit your taste, and enough Graham flour (No. 1) to make a stiff batter; add the sponge last and mix very thoroughly; put in well-buttered tins, leave to rise, and bake one hour in a moderate oven. Be careful to have your sponge sweet and light. If you prefer Graham flour sponge, make it at night with one quart milk, scalded and cooled down to 90 deg., three yeast cakes dissolved in warm water and flour enough to make a thin batter. Stir thoroughly. In the morning add one quart milk and flour to make a stiff batter, put in tins to rise, and bake three-quarters of an hour in a hot oven. To make this bread with water instead of milk, observe the same directions, only increase the sweetening.

We can recommend the graham flour of Kelly & Bennett of Rochester, N. Y., and Ferdinand Schumacher, Akron, Ohio.

Rye-and-Indian Bread.—Make a sponge at night with three gills of water, one yeast cake and wheat flour. In the morning scald a quart of water and a pint of molasses together; stir in four and one-half pints of Indian meal; cool, then add the sponge and a heaped pint of rye meal, one pint of bread-crusts soaked and sifted, a half teacupful of soda. Mix thoroughly and leave to rise. When light put in baking-tins and leave to rise a little more. Bake three hours in a moderately hot oven. This quantity will make two loaves. The tins should be deep and covered, like the tins for boiled Indian pudding.

This is old-time New England brown bread, and is a reminiscence of huge brick ovens, iron basins, pumpkin pies and baked pork and beans. Some folks love it, however, whose memory does not go back to these heavy associations.

GEMS.

This is a form of *unleavened* bread; such as Sarah made "upon the hearth" when the angels

came to see her lord one summer noon. Whether the world has improved upon her hospitality since admits of doubt.

Graham Gems.—You are supposed to have the baking irons or "setting" for these gems; at least no kitchen is furnished without them. Graham gems can be eaten with butter or without butter, hot or cold, morning, noon and night. They are as handy as crackers; are just what you want for children's lunch, and to fill in when you are making up a picnic basket. They are not only hygienic, but are good in the mouth. They have an almond-like sweetness, and their fibre is like that of nut-meats, giving the teeth just the exercise they crave. No taste of "emptings." But to our receipt, which ought not to be as long as our preamble:

Put the irons in the oven where they will get hot, "sissing hot," by the time you have mixed the gems. Then take milk or water, or half and half, and stir in Graham flour, No. 1, till you have a batter that will "drop from the spoon and not run," as Susan describes it. Stir very thoroughly, the more the better. Drop into the hot irons and bake immediately. (If you are quick you can take the irons out of the oven for better convenience in filling.) The oven should have a solid heat and bake as fast as possible and not burn. "If at first you don't succeed, try, try again." Make the batter a little thicker or thinner, the oven a little slower or quicker; (quicker more likely); there is a way, and you will find it, and be able to repeat your success as often as you wish.

The Same—Mr. S.'s Rule.—One pint of milk or water, one pound of flour; mix about half an hour before baking, and stir often. Add flour if it is necessary to make the batter stiff when time to bake. Have your irons hot and well greased. Bake half an hour in a hot oven. A little sweetening touches up these cakes for some palates.

Oat-meal Gems.—These may be made of milk or water. The batter should be thinner than for Graham, and left to swell fifteen or twenty minutes after mixing.

Errata.—In the description of our strawberry short-cake last week, for "one ounce of butter" put "two ounces of butter," and for "one pint of milk" put "from three gills to a pint of milk, according to the quantity of your flour." We have made up our mind in the course of these inquiries, that there is nothing so evasive as a cooking receipt. It is the cunning hand that makes any cooking receipt practically reliable.

UTILIZING NIAGARA FALLS.

Sir William Thompson says that a great deal of natural energy which is now lost might be advantageously applied in the future to lighting and manufactures. In the future, no doubt, such falls as the Falls of Niagara will be extensively used; indeed he believes the Falls of Niagara will in the future be used for the production of light and mechanical power over a large area of North America. The electricity produced by them might be advantageously conducted for hundreds of miles, and the manufactories of whole towns set in motion by it. Powerful copper conductors would have to be used—conductors of a tubular form with water flowing through them to keep them cool. There would be no limit to the application of the electricity as a motive power; it might do all the work that could be done by steam-engines of the most powerful description. It seemed to him that legislation, in the interests of the nation, and in the interests of mankind, should remove, as far as possible, all obstacles such as those arising from vested interests, and should encourage inventors to the utmost. As to the use of electricity by means of the Falls of Niagara, his idea was to drive dynamic-engines by water-power in the neighborhood of the Falls, and then to have conductors to transmit the force to the places where illumination or the development of mechanical power was wanted. There would be no danger of terrible effects being brought about accidentally by the use of such a terrific power, because the currents employed would be continuous and not alternating.—*Nature*.

PRECEPT AND EXAMPLE.—Great Grandpapa: "Oh, indeed! you can lick your sisters at lawn-tennis, can you? Well done, my boy! But beware of *self-conceit*, and never brag. Why, I could lick everybody at lawn-tennis when I was your age—or could have done if ther'd been any lawn-tennis to play! I was the best cricketer, the best fencer, the best boxer, runner, jumper, swimmer, and diver I ever came across, either at school, or college, or after; and in classics and mathematics I beat 'em all clean out of the field! As for riding, no one ever touched me; or dancing either; let alone that I was the handsomest man in he county, and the best dressed, for that matter; besides being the wittiest and the most popular. Ay, and such a song as I could sing,

too! And yet a more modest and unassuming demeanor than mine it's never been my good fortune to set eyes on, man or boy, these four-score years and ten—for I'm all that, my boy, and more, though you'd never believe it, to look at me!—Beware of *self-conceit*, my boy, and never, never brag!!"—*Punch*.

ONE THING AND ANOTHER.

Who's a hindering you?

You must expect that the Russian will try to shame Austria out of her alliance with Germany.

The Pennsylvanians have hanged a score of "Molly Maguire's," Peter McManns being the last one.

Why should a man be disgruntled when he finds out that he can't go where he didn't want to? He most always is.

You must n't bull-doze your mother because she can't sympathize with your desire to stuff yourself with new chestnuts.

Those Pi Utes have found it convenient to be "called away on business." The soldiers can't find one of them at home.

You would think from the comment on the Ohio election that the Republicans had just elected their candidate for the presidency.

Click your tongue against your upper front teeth and at the same instant utter *e-way-o*. That is how the Zulus pronounce Cetywayo.

The Hindoo burn their dead, but it is said that not one body in five hundred is actually burned—the others are either buried or deposited in the sea.

Better smash that seductive pistol of yours if you don't want to shoot your old uncle, or some other harmless person who comes fumbling around your back door.

I have no doubt but Goliath of Gath thought it was a sling-gular circumstance that that little chit of a David could be so sassy, and bull-doze him with talk about God.

Ohio has had her election and has gone very Republican. One result of it is that Mr. Thurman won't have the pain of refusing a Democratic nomination to the presidency.

A Chicago correspondent of the *Nation* says he actily knows of several Hebrew agriculturists in his State, and he has heard of others in the Western country. Some of those Jewish farmers have intermarried with Christians.

The publishers of *Harper's Weekly* have intimated to a "Southern Republican" that that sheet is, and has been and will continue to be an independent journal, and that they are very well pleased with Mr. G. W. Curtis, their editor.

The less said about the Hanlan-Courtney race at Chautauqua the better. Courtney's boats were found sawed in two the night before the race, and Hanlan went over the course alone in 33 minutes 56 seconds, or 1m. 14s. better than the record.

General Roberts has taken Cabul, and the question is, What will he do with it? The Afghans made a feeble defense on the heights outside. And as for Yakub, the British can't make up their minds whether he sympathizes with the revolt or not. Herat is still in the hands of the rebels.

Bismarck, big and powerful as he is, is represented as being dreadfully gnawed by one thing and another in his spiritual inwards. What the man wants is a course of Moody and Sankey as an alternative. Let him sing "Hold the Fort," "Pull for the Shore," and "I Need Thee every Hour."

In 1868 General Grant received 57 electoral votes at the South; in 1872 he received only 55. In 1876, when Grant was still President, Hayes only received 19 electoral votes. Still it is believed by a great many that a nomination of the "strongman" for the presidency would result in—in—well, in what?

You can get some idea of things in the twelve old slave States by considering these figures, which show how easy it is to get your revenue on whisky: from July 1, 1876, to April 1, 1879, there were 2,426 stills seized; 5,014 persons arrested for illicit distillation; 22 revenue officers killed, and 45 revenue officers wounded.

The hop-dealer and the apple-buyer go spanking up and down on business, and fondly believe that they are not living in vain. Let me tell you, the literary man who bends his noble mind to the conundrum of life and, in melodious phrase, tells you what it all signifies, he is the true hero and man for everybody except himself.

Gambetta, President Grévy and the French Ministry are pushing for a third tunnel through the Alps. The French Chamber will soon be asked for a grant of \$9,500,000 to carry on the work. This tunnel under the Simplon will be longer than either the Mont Cenis or the St. Gothard, but its construction, it is thought, will not be more difficult. The estimated cost of the enterprise is \$16,000,000.

Fact seems to be that the political power of the Southern Democrats has been increased by emancipation. To use Judge Edwards Pierpont's words: "Before the war five slaves added three votes to the white man's count; now five negroes add five votes to the white man's count in the election of President." Now that state of things isn't what we went to war and fought for, not by a good deal. But what are you going to do about it?

Scratch brother, scratch with care, the ticket of your

political manajare. This is what Mr. G. W. Curtis has been advising in *Harper's Weekly*, and he has, in consequence, been obliged to resign his position as Chairman of the Richmond County Republican Convention. In his letter he reiterates his belief in the right to scratch as the only effective way, in a Government like ours, to "correct and purify the management of parties."

Dr. Le Moyne, the cremationist, died at his home in Washington, Pa., Oct. 14, aged eighty-one. A strong man in many ways, if not eccentric—one who fattened on opposition and delighted above all things to paddle up stream. He leaves a large family. One of his sons, J. V. B. Le Moyne, being a prominent Chicago lawyer and Democratic member of the Forty-fourth Congress. His body will be the third and last incinerated in his unpopular crematory.

In the *Nineteenth Century* for October, Miss Bevington defends the Positivist theory of morals against the "glib and sinister insinuations" of Mr. Malloch. The ground on which she rests is that "conscience has taken millenniums to develop, and it has developed in obedience to a need, not a creed, growing out of the fundamental demands of progressive existence, rather than from the comparatively recent demands of theological aspiration." An insinuation has to go down before solid shot like that.

Mr. George Jacob Holyoake, the English coöperationist, has been visiting Canada. He wants the Dominion Government to issue a blue-book similar to that issued by Lord Clarendon some years ago at his request. Besides the usual information, he says the volume should mention the localities in which special industries exist, so that an artisan of any particular occupation may know precisely where he is likely to obtain work, and not enter the country perfectly ignorant of the character of its industries and their location. Canada could not do a better thing.

The truth seems to be leaking out that the Russians were terribly worsted by the Turcomans at Geok-Tepe. The Russian assault on the enemy's earthworks was made on the Plevna pattern. After an ineffectual cannonade the Russians made a rush with fixed bayonets, but were repulsed and retreated in disorder. The Turcoman cavalry, attacking the Russian flank and rear, created such a confusion that when the vanguard rescued the main force in reserve the latter was unable to stem the tide of retreat, and was itself compelled to retire forty miles before order could be restored.

Henry Cooper Carey, the oldest American writer on political economy, and one of the patriarchs of that science in our time, died at his residence in Philadelphia, Oct. 13. A voluminous writer, an anti-Malthusian, a protectionist, and finally a Greenbacker. His greatest claim to originality in his chosen science rests on his refutation of Ricardo's theory of rent. Ricardo assumes that the most productive lands come into cultivation first, and that they begin to command rent when the demand for land requires the less productive soils to be taken into cultivation. Carey has shown that the facts are contrary to all that—the lighter and poorer soils are put into cultivation first.

The inhabitants of Cabul will be made to feel the heft of the British foot. General Roberts on entering the city made a speech to the following effect: "It will be necessary to inflict severe punishment. Buildings of the Bala-Hissar and of the city interfering with proper military occupation will be destroyed. A heavy fine will be levied on the citizens. A military governor will be placed over the city and country within a radius of ten miles. All the inhabitants under his jurisdiction will be required to surrender their arms within a week, on pain of death if they fail to do so. Rewards will be paid for the denunciation and conviction of any person concerned in the massacre of the British Embassy."

The University of Athens, Greece, is the spring and fountain of Greek spirit and aspiration. Its pupils become zealous apostles, who propagate in all corners of the East devotion to the national sentiment, and re-awaken the ancient traditions and hopes of the future. More than two hundred doctors of every branch of science go forth from the University annually, and spread themselves throughout the East among the Greeks or other nations, carrying with them the salutary influence of civilization and of the spirit of modern times. The University, which includes four chief faculties, possesses at the present time an endowment of nearly £166,000, made up of the donations of various liberal fellow-countrymen, one of whom, recently deceased, bequeathed to it £33,000. According to the return of the last rector of the University, from the foundation to the end of the academical year 1877-78, 8,426 students have attended the lectures, of whom 3,130 have obtained diplomas.

Lord Salisbury has been making an after-dinner speech touching the Eastern question: "In the present state of the Russian Empire, Turkey has no reason to expect aggression. The badness of the Government of Turkey, or any other country, would never justify us in handing over great strategic positions to any power whose aggressions threaten the happiness and independence of the world. But there are other points of the treaty of Berlin besides the occupation of the Balkans. If you do not trust the Turkish sentinel on the ramparts you may trust the Austrian sentinel at the door.

Since the Austrian occupation of Novi-Bazar, the advance of the Russians beyond the Balkans and the Danube is impossible. In the independence and strength of Austria rests the last hope of European stability. If the assertion of the newspapers that a defensive alliance has been formed between Austria and Germany proves to be true, all who value the peace of Europe will hail it as glad tidings of great joy."

A well-known teacher in New York City has just returned from a summer spent in South Carolina. She knew that State before the war and just before the carpet-baggers had come in; she also saw it under the political rule of the negro, and feels able to compare the old with the new. Of the present condition of that State she writes thus in the *Nation*: "The change in the condition of things during the last eighteen months is positively startling. It is difficult to know where to begin. Every one seems hopeful and, better still, busy. The negroes are working cheerfully. If the wages be low, so is the living; think of good chickens for sale at ten cents apiece! It does not pay to rob a hen-roost. The large estates are being cut up into small farms, owned indiscriminately by black and white. I drove through the country districts, through lands which only a little while ago were covered with oaks and pines. Now I find little homesteads, with gardens and beginnings of orchards; in some cases, pathetic attempts at 'decoration.' For the first time in my experience fruit, vegetables, and chickens were daily offered at the door by negro men and women. I saw few or no idlers, and heard no expressions of discontent. The increased earnestness and hopefulness of the young white men is most encouraging. They no longer direct, oversee, but literally put their own hands to the plow, with honest pride in their work. They work during the day, in that burning sun, side by side with the negro, in perfect good comradeship."

In his "Round My House" Mr. Hammerton tells how a parvenu Frenchman gets his bourgeois name changed to the aristocratic de Something or other: "The most convenient and simple way of assuming the 'particule' when it does not belong to you is this: you buy a little property somewhere in the country which has an old romantic name—there are thousands of such properties in so old a country as France. Let us suppose, for example, that the name of the property is Roulongean. Here I may mention a real instance as an example of how the thing may be done. A friend of mine, a notary, came into possession of a ruined castle, which we will call Roulongean, which was handed over to him in payment of a bad debt. Here was a capital opportunity for self-promotion into the ranks of the nobility. The notary was too honest a man to avail himself of it, but what he might have done very easily is this: he might have begun in the usual way by signing himself by his old name with the territorial designation in brackets after it—thus, Machin [*de Roulongean*], which has quite a modest appearance, because it only looks as if this Machin wished to distinguish himself from the other Machins, to avoid confusion. The reader sees how easy the upward progress becomes when once this first step has been taken. The brackets are dropped first; then Machin is abandoned as unnecessary, and so you have Monsieur de Roulongean, which sounds all the more respectable because there really was such a family in the Middle Ages. After that a rich marriage is easily arranged, and why not revive the old barony? Three generations are enough to accomplish the whole evolution; but it needs some courage at first and a little persistence afterwards."

In the November *Atlantic* Goldwin Smith writes on religion, morals and the mistaken cheerfulness of anti-Christians: "The truth is," says he, "that many who have renounced Christianity have not yet ceased to be Christians, or begun to regard human nature and society from any but an essentially Christian point of view. In the next generation Evolutionists and the belief in the struggle for existence will be clear of the penumbra of gospel morality, and the world will then have their sermon on the mount. It is commonly assumed by Positivists (if that is the appropriate name for the anti-theological school) that the religions of the world have been so many merely primitive and unscientific attempts to explain the origin of things and the phenomena of nature by reference to the arbitrary action of a divinity or a group of divinities. Were it so, we might see the last of them go to its grave without misgiving, or rather with a jubilant sense of final emancipation. But the fact surely is quite otherwise. The religions have been much more than infantine cosmogonies or explanations of physical phenomena: each of them in its turn has been the basis of moral life, and especially of the moral life of the community; each of them after its fashion has been the support of righteousness and the terror of unrighteousness. Overlaid and disguised by fable, ceremony, and priestcraft the moral element has been, but it has always been present in everything that could be called a religious system. Particularly is this true of the great religions, and above all of Christianity, which is clearly an effort to improve morality and to give it a consecrated type and a divine foundation, not to explain phenomena of any kind. Apart, indeed, from miracles, which belong to a totally different category, the gospel says very little about the physical world; it rebukes an excessive

belief in special interpositions of Providence by the apologue of the Tower of Siloam, and in the single petition, 'Give us this day our daily bread,' it hardly implies anything more than sustaining care."

That arid region between the Mississippi and the base of the Rocky Mountains, which used to be designated in our school atlas as the "Great American Desert," has proved to be the Great American Pasture. The buffalo roaming at will have given place to the systematic cattle breeder, and to his immense herds of cattle growing and fattening for our eastern tables. In *Harper* for November A. A. Hayes, Jr., tells how "cutting out" or the sorting of their herds is performed: "Only the first purpose of the 'round up' has been subserved when the cattle are collected. Next the cows and calves must be 'cut out,' and we saw the 'cow-boys' ride into the herd, single out the cow (with calf following), and with great skill extricate her from the throng. The young calves are, of course, not yet marked, but the presence of one with a cow makes it imperative to place that cow's mark on it. Strayed calves, on the other hand (called 'Mauvrics,' from an old Frenchman in Texas who is said to have added largely to his wordly store by a systematic abstraction of these waifs and strays), are sold for the benefit of the associated ranchmen. 'First catch your calf,' as Mrs. Glass would say. Perhaps you may think that this is an easy task; but you would find, if you tried it, that you were never more mistaken in your life, for the ease with which the rancheros accomplish it has only come with careful training and long practice. The little animal runs wonderfully fast, springs, turns, and dodges almost like a flash; but the cow-boy never takes his eyes off of him, and the trained horse, now well warmed up and entering fully into the spirit of the chase, responds to, almost seems to anticipate, every turn of his rider's left hand and wrist. Meanwhile the latter with his right arm is swinging his noosed rope, or lasso, and in another minute he has thrown it exactly over the calf's head. Instantly the horse plunges forward, giving 'slack' to the rope, and allowing it to be wound around the horn of the saddle; then he moves on, dragging the calf after him, and the little creature is soon in the hands of the men with the branding-irons. These have been heated in a hot fire, and are quickly applied, and in a few minutes the calf, now indelibly designated as the property of his master, is again running about."

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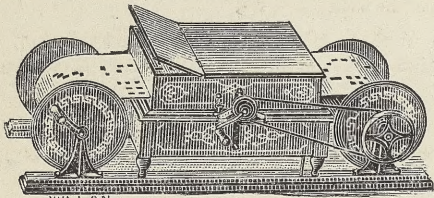
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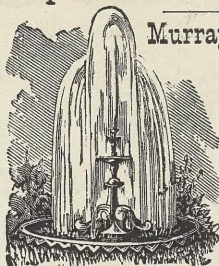
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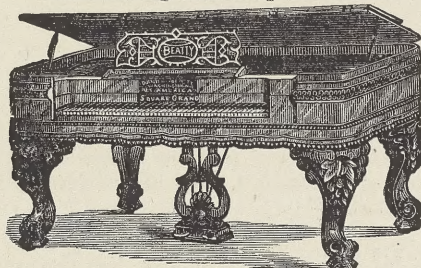
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